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T H E
SERAPHICK WORLD:
O R,
Celestial Hierarcy, &c.

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O R
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Printed by J. Sturges, at the Press of the
Royal Society, in Pall Mall.

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The Seraphick World: Or, Celestial
HIERARCHY:

BEING AN
ACCOUNT
OF THE
Nature and Ministry, the different
Employments, Ranks, and Stations
OF
ANGELS
AND
ARCH-ANGELS, &c.
WITH
Some Remarks in Favour of our
Late erected CHARITY-SCHOOLS,
or Orphans the Charge of ANGELS.

*It was Ezekiel, who saw the glorious Vision,
which was shew'd him upon the Chariots
of the Cherubims.*

L O N D O N,
Printed for J. Baker, at the Black-Boy
in Pater-Noster Row, 1714.

THE
ACCOUNT
OF THE
MUSEUM





T H E
SERAPHICK WORLD:
O R,
Celestial Hierarchy, &c.



THE Creation was no sooner finish'd, but, as *Job* observes, the very Angels were transported with Joy and Wonder: — The Morn'ng Stars sung together, and all the Sons of God shouted for Joy. And *Isaiah*, when he foretels the Birth

of our Redeemer, (which he knew was to be proclaim'd and attended by Angels) describes the bright Messengers riding on the Clouds, and the Hills all cover'd with the Chariots of the Cherubims: — How beautiful upon the Mountains are the Feet that bring the glad Tidings, that bring the glad Tidings of Peace and Salvation.

That there are such Beings as Angels, none but your *Sadducees* and *Free-Thinkers* ever disputed: They indeed resolv'd these glorious Beings into meer Qualities and Dispositions of the Mind, or the extraordinary Effects of God's Power: That when an Angel bid any of the Prophets do so or so, they were only inwardly perswaded they must do it: Or, when an Angel is said to have destroy'd so many Thousands, they were only destroy'd by God's miraculous Power. But that they are Beings of a Nature that has Substance, and not meer Qualities, Inspirations, or Impulses, appears from the following Instances. St. Paul says, the Law was given by the Hands of

of Angels: Christ assures us, the Elect at the Resurrection shall be like the Angels: The Day of Judgment is not known to the very Angels: Christ being made better than the Angels, who must himself have been but a better Quality, or *Ens Rationis*, if they were no more than meer Qualities, or Conceptions of imaginary Existence, or what other Term they are pleas'd to give it. Again, 'tis said, He took not on Him the Nature of Angels. And what Turn will they give to those Passages, where 'tis said, there were so many Legions of Angels; and that they rejoice at the Conversion of a Sinner? What will they say for themselves, when the Arch-Angel shall sound the Trumper, and Christ shall come with his holy Angels at the Day of Judgment?

As to their ministring about us, the Scripture is very plain. The Angel of the Lord (says the Royal Psalmist) incamps round about them that fear him, and delivers them. Thus they visibly incamp'd about *Elisba*, and his Servant at last plainly saw it,

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it, when the King of *Syria* sent an Army against him: The Mountain ('tis expressly said) was full of Horses and Chariots of Fire round about *Elisba*. And, says *St. Paul*, are they not all ministring Spirits, sent forth to minister for them who shall be Heirs of Salvation? *Heb. i. 14*

That they attend here in Places of Publick Worship, *St. Paul* is very express; and therefore he orders the Women to be cover'd, because of the Angels: For though, by a too rigid Translation, 'tis render'd to have Power on her Head; yet the Meaning is no more than to be veil'd or cover'd, as the original Word frequently bears, and the very Purport of the Place implies: The Man indeed (says *St. Paul*) ought not to cover his Head, forasmuch as he is the Image and Glory of God; but the Woman is the Glory of the Man, and therefore (and for other Reasons he there gives) he resumes his Argument, and says; for this Cause ought the Woman to be cover'd, or have Power on her Head; and withal adds another Reason, which

(which occasions my mentioning it here) because of the Angels.

Now in those Eastern Countries, it was look'd on as very indecent for Women to appear without their Veils, especially in Places of Publick Worship; and even yet (though they are now *Mahometans*) they keep up to this modest kind of Dress: But waving this, there is one thing more material which I can't but observe, (to the unpardonable Reproach of us Christians of both Sexes) and that is what I have seen my self as I have gone by their *Moschs*; — with what Reverence they enter those Places, consecrated to their false, mistaken Worship, and what an Awe they seem to have on their Spirits. They immediately fall prostrate, and address their God and their Prophet; we must first make a kind of Tour round the Church, mispending the sacred devoted Moments in meer formal, dissembling, ill-tim'd Ceremony. And even during the Divine Service, what Levity and Unconcernedness do we see? What Remarks and Whisperings? Is

this a fit Behaviour in the Presence of Angels? Can this be acceptable to those divine, spotless Beings? When God sent the Angel *Moses* speaks of, before his People, to bring them into the Place he had promised them, he charges 'em to beware of him, and obey his Voice, and provoke him not, for he will not pardon your Transgressions; — my Name is in him. And do not the Angels represent him here? Why then do not we pay the same Regard to those that are now in waiting?

And though we do not see the Angels here, 'tis no more an Argument against those spiritual, immortal Beings, than it is against the Soul, for being invisible; or than it was in *Elisha's* dejected, unbelieving Servant, who (till his Eyes were miraculously open'd) could not see the fiery Chariots and Horses God had sent to his, and his Master's Assistance.

How the Angels perform their Charge to us, and by what secret Power they incline our Will, and inflame

flame our Devotion, I can no more pretend to say, than the Disciples at *Emmâus*, why their Hearts burnt within them, whilst our Saviour was talking with them, and kept himself undiscovered: But he was no sooner gone, but they observ'd there was something in him (whatsoever it was) so divine and overcoming, that they felt it in them, though they knew not whence it was. Now give me Leave to ask some of you, Whether you have not observed, some Time or other, some good Dispositions to rise up strongly in you, which you know not how to account for, though you came here with a perfect Coldness and Indifference? Something has struck you so irresistibly, and made such a sensible Impression on you, that when you are gone from hence, neither Company, or any other Amusement, could wear off the deep Impression, or strike the powerful Idea out of your Minds. And why may we not ascribe it to the secret Influences of these invisible Spirits? Who so fit to touch our Lips with a Coal from the Altar, as these pure Ætherial

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Spirits,

and Flames of Fire? Are they (as was observed before) are they ministering Spirits, sent forth to minister for them who shall be Heirs of Salvation? What can we imagine the order'd here for, but to assist and improve us? If then you go on hence unimproved, you do not frustrate the pious Endeavours of Teachers, but, for ought you may, you defeat the Hopes and Promises of some hovering Angel.

And the Angels intercede for us, we have an Instance in *Zachary*, when the Angel pleads for the *Jews*, in their Avails; — “O Lord of Hosts, how long wilt thou not have Mercy on Jerusalem, and on the Cities of Judah, against which thou hast kindled indignation these threescore and six Years? And the Lord answered the Angel with good and comfortable Words.

And *St. John* assures us, that he presented our Prayers at the Throne of God. Another Angel he saw, who came and stood at the Altar, and there was a golden Censer, and there was given unto him much Incense, that he should offer up the Prayers of the Saints.

that he should offer it with the Prayers of all Saints, upon the Golden Altar which was before the Throne: And the Smoak of the Incense which came with the Prayers of the Saints, ascended up before God out of the Angel's Hand.

That Kingdoms and States have their respective Guardian Angels, *Daniel* is very express, when he introduces the Angel of the *Persians*, and the Angel of the *Grecians*. And our Saviour seems to intimate as much, in relation to particular Persons, when he tells us, that the Angels of his little ones always behold the Face of his Father which is in Heaven.

As to the Degrees in the Heavenly Hierarchy, we find it asserted in both Testaments: *Michael* in particular is styl'd by *Daniel*, The great Prince; and by St. *Jude*, — The Arch-Angel. And St. *Paul* seems to range them under their proper Titles of Honour, when he calls them, Thrones, Dominions, Principalities, and Powers; and the different Names of Cherubim and Sera-
phim,

phim, plainly shews a Distinction among them.

And if we consider them as described in their different Stations and Employments, it clearly argues Degrees and Order among them. Some attend about the Throne; a Thousand Thousand of them (says *Daniel*) and ten Thousand times ten Thousand: Others are employ'd as *Heralds*, to denounce impending Judgments on an incorrigible, impenitent People: Sometimes God employs them as his Delegates in War, to chastize an insolent Oppressor, and save a sinking People, as the Angel that defeated *Sennacherib*: Others are employ'd as Messengers, Nuncio's, or Ambassadors, as the Angel *Gabriel* to the blessed Virgin; and the Angel with the rest that attended him, that brought us the good News of the Birth of our Redeemer: Others again are describ'd as attending God when he descends from above; as when he bow'd the Heavens, and came down, and, horn by Cherubims, came flying upon the Wings of the Wind: Or, as 'tis describ'd in one of best Pieces of the

the old Translation of the Singing
Psalms, (a Piece allow'd of by the late
famous Mr. *Dryden*) Psal. xviii. 9, 10.

The Lord descended from above,
And bow'd the Heavens high ;
And underneath his Feet he cast
The Darkness of the Sky.

On Cherubs and on Cherubims,
Full Royally he rode ;
And on the Wings of all the Winds,
Came flying all abroad.

But here it is to be observed, that when we meet with God's making his Appearance to the Sons of Men, we are not to suppose that any of them actually saw Him; for the Scripture expressly says, It is impossible to see Him, and live: But we are to understand, they saw a vast Multitude of glittering Angels; as when He gave the fiery Law, and shone forth at Mount *Paran*, with ten Thousand of his Saints: Or they saw some astonishing

nishing prodigious Light, as when
 the Heavens seem to open, and Light-
 ning breaks forth behind a gloomy
 Cloud: Or like the Light *St. Paul*
 saw at his Conversion, which threw
 him into a Three-days Trance, and
 struck those that were with him
 speechless: Or rather, they saw a
 magnificent, stately Appearance of
 bright curling Clouds, with perfect
 Walls of transparent Light, rang'd and
 opening one behind another, and form-
 ing so many Courts, like a kind of
 First, Second, and Third Holy, and at
 the End of all (as on a Throne) the
 refulgent Emanations of the Divinity,
 which *St. John* tells us, will so in-
 lighten the new *Jerusalem*, that there
 will be no Need of the Sun and Moon,
 or any other the brightest created Lu-
 minary; — The Glory of God and
 the Lamb being the Light thereof:
 Or else they might see him as the
 Psalmist describes him, coming to
 judge his People, with a mighty Tem-
 pest, stirr'd up round about him, in
 Clouds of Darkness and Horror, at-
 tended with blazing Meteors, Flashes
 of Lightning, Storms, Showers, Hail,
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Earthquakes, and Hurricanes, with loud, threatning, frightful Peels of Thunder, and a Voice that shock'd worse than Thunder, like the Voice St. Paul speaks of that shook the Earth, — shook the Earth? — Not only shook the Earth, but shall shake the Heavens also; no Wonder those that heard it, intreated it might speak no more; well might *Moses* himself stand amaz'd, and say, — I exceedingly fear and tremble! Something like this we are to understand, when we meet with God's appearing on extraordinary Occasions, or his constant stated Dwelling between the Cherubims, that is, giving a standing, visible, august Appearance of his Majesty, in Rays and Scintillations of overcoming Lustre and Splendor.

And indeed this is the only Way of restraining God's Omnipresence to one Place more than another; for, properly speaking, he is always present in all Places: But upon some Occasions we meet him thus describ'd, and especially where he vouchsafes what

we shall here call, the manifest Indications of his more immediate Presence.

Thus the Psalmist describes the Majesty of God, when descending from above; — He made the Clouds his Chariot, and walk'd upon the Wings of the Wind. And *Isaiah* (to expose the Absurdity of Idols, and withal to shew the Rapidity of the divine Vengeance, with the inexpressible secret Power of the Godhead) instead of striking their Oracles dumb, makes even the inanimate dumb Statues feel and own the Divinity of God's Presence: Behold (says he) the Lord shall come riding into *Egypt*, upon a swift Cloud, and the very Idols shall be mov'd at his Presence; as *Milton* observes, at the Presence of the Ark, the famous *Dagon* fell in his own Temple, and — sham'd his Worshippers.

And, not to multiply more Instances, I shall take my Leave of this Part of my Subject, by observing,
that

that as at the Approach of an Army, we conclude the General is coming; or when we see the Guards and the rest of the Retinue and Attendants, we know the Prince must be there; so wherever we meet with the Forces or Attendance of the Great King, we may conclude He is present, though it is impossible to see Him with mortal Eye. Thus the Psalmist describes his Presence, by his triumphant conquering Host: The Chariots of God are twenty Thousand, Thousands of Angels; — and the Lord is among them as in the holy Place of *Sinai*. And thus *Jacob* concludes, (after his Vision of the Angels of God ascending and descending) — Surely the Lord is in this Place, this must certainly be the House of God, the Palace of the Great King, at least his Presence makes it a Court; for such Attendants do not use to wait but at the Gate of Heaven.

You have heard from *St. Paul*, that the Angels attend in Places of Publick Worship; — Take Care then

then you always behave your selves there as in the Presence of Angels.

You have likewise been told by the same Apostle, that they are ordered to attend and minister about those that shall be Heirs of Salvation; — Therefore as you tender your Salvation, abstain from all Impurity and Prophaneness, that you grieve not even the Holy Spirit of God, as well as make these his ministering Spirits grow weary of their Charge.

You have been withal inform'd from our Blessed Master's own Lips, what Joy it gives the Angels in general, to behold the Conversion of but one Sinner; — think then within your selves, what an unspeakable Joy it must be to the Guardian Angels, to see so many Sins, by the peculiar Charity of the present Age, in their little ones prevented. What a noble divine Act is this! to be doing the Business of Angels, to promote and help forward the Salvation of the tender Wards committed to their Charge; to assist and ease even these glorious Beings

Beings in the Discharge of their Duty, as you all do, that contribute to the Education and Maintenance of our poor, helpless Orphans, and others, who (were it not for this most useful and seasonable Charity) must otherwise have been left in the grossest Ignorance, and exposed to all the Temptations of Idleness and Want.

I charge you all then, (in the Language of *St. Paul*) I charge you before God, and the Lord Jesus Christ, and the elect Angels, — that you observe these things; which if you do, then you may be admitted with Angels and Arch-Angels, and the rest of the Seraphick Quire, to praise God, and say,

Holy, Holy Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory; Glory be to Thee, O Lord most High. *V I A*

Now

Now to Him that sits upon the
Trone, and to the Lamb, Sal-
vation, and Glory, and Ho-
nour, and Power; Allelujah,
Allelujah; and let all the
People say, Amen. *ps. 148-23.*

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